

MEANS OF DESCRIBING THE HUMAN PSYCHE IN ENGLISH AND UZBEK PHRASEOLOGY

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ANNOTATION

By the beginning of the twentieth century, much attention has been paid to the scientific study of the phraseological complex of languages. As a result of research in this area, phraseology has been established as a separate branch of linguistics. This situation requires a more extensive study of the phraseology that is widely used in speech. The linguistic image of a person can be revealed on the basis of the parameters of its manifestation: biological, physical, mental, intellectual, social. Many researchers refer to any particular aspect in describing the concept of "person": appearance, age, physical condition, mental state, social status, work activity, behavior, ethical relationships, and moral values, among others. That is why in this article we have devoted to the phraseological units that reveal the human psyche.

Key words: *phraseology, lexical units, phrases, symbols, mental performance, phraseological features.*

The study of phraseologies, which are linguistic tools that are more complex than other lexical units of language, is a very complex and at the same time responsible task. This is because phraseological units, as an artistic and descriptive means of speech, perform a variety of methodological functions rather than a simple statement of thought.

Phraseology is the branch of linguistics that studies stable phrases and expressions specific to a language [6,142].

The term phraseology was first used in the second half of the 16th century by Neandre, an English literary critic and translator. In world linguistics, one or another aspect of phraseology has been studied theoretically and practically, and monographic observations, dissertations, dictionaries, and scientific articles have been published on various aspects of it.

Phraseology is the field of linguistics that studies regular expressions. The words in a phraseology are grammatically and semantically interconnected and have a common meaning. Phraseological expressions have different meanings in terms of meaning and function: they express the character, object, situation, event, properties of people, are used in artistic language for stylistic painting, exaggeration, reinforcement, occur in the form of aphorisms, excerpts, by writers both phraseological expressions are created.

Russian scientist V.L. Arkhangelsky, in his research, shows the following features of phraseological units:

1. The existence of a particular phraseological unit in a linguistic unit as a fixed phrase;
2. Use as a unit of language in speech;
3. Conformity of phraseological unit to grammatical models;
4. The phraseological unit must consist of at least two components;
5. Phraseological unit components have special meanings;
6. The position of the components in the structure of phraseological units is constant (invariant);
7. Lexical and grammatical stability;
8. Semantic integrity;

9. Possibility of interpretation by synonyms or phrases;
10. Semantic idiom, inability to translate literally;
11. Broadness of meaning;
12. Nominative integrity;
13. Perform nominative, definitive, ediological, expressive, modal, appellate functions;
14. Perform different syntactic functions in different types [4, 46].

Linguist Professor Sh. Rakhmatullayev agrees: "The richness of a dictionary consists of words and phrases based on these words. A word is a lexical unit of vocabulary, and a phrase is a phraseological unit. These are generalized and called lexical units. The phrase serves as a lexical meaning. Accordingly, it is a lexical unit and in this sense is placed next to the word" [7,133].

There are many scientists who agree with this opinion. M. Sodikova has a broad understanding of phraseology and includes proverbs and sayings in her "Russian-Uzbek phraseological dictionary".

Ya. D. Pinkhasov is one of the most understanding of phraseology in a broad sense. K. Musayev also supports this second idea [5,187].

The concept "ahmoq" – "stupid" (60 English phraseological units) is presented, in addition to the nuclear semantic features "aqlsiz", "juda hamoq" and "ahmoq", by additional features characterizing the negative qualities of a person, including stubbornness ("copper forehead", "thick skull" – "eshshak kabi qaysar"), sluggishness (like a bump on a log – bir qop somon), frivolity (light as a butterfly – suv bossa to'pig'iga chiqmas), inattention, forgetfulness (head and two ears – bir qulog'idan kirib ikkinchisidan chiqadi), eccentricity (a bit weak in the top storey), incompetence (heavy wit), naivety and gullibility (plucked pigeon). A stupid person in linguistic representation may simply have average abilities, be ordinary, rustic, uninteresting: there are not enough stars from the sky, does not shine with talent, gray as a fireman's pants, he is no conjurer, he won't set the Thames on fire.

Loss of mind, decreased mental performance (the concept of "ahmoqlik" – "to lose one's wits") (9 Uzbekistan, 10 English phraseological units) is associated in the linguistic consciousness with old age. Phraseologisms with the meaning of "getting stupid" can also be used to assess human behavior, stupid actions. A significant part of the phraseological units that verbalize the concept of "aqli, clever" (72 English phraseological units), expresses the meaning of "smart, intelligent person": a person of great mind, not mindless, have a good head on one's shoulders. An intelligent person in the phraseology of the Uzbek and English languages is represented by such qualities as independence of thought (his own head on his shoulders), the ability to think logically, clearly (a clear head), flexibility and sharpness of mind (sharp as a needle), quick wit (have a quick wit). On the basis of the selected semantic features in the structure of the concept, there are also groups of phraseological units with common meanings "wise, experienced" (wise as a Solomon), "sane" (sober as a judge), "smart, educated" (egg-head), "too clever by half," "not stupid, a person who is difficult to deceive" (not born yesterday – kechagina tug'ilib qolmagan).

Every language uses people to express their attitudes to the world of things and events, to a variety of emotionally powerful, emotionally expressive language products that are comparable with images familiar to the external listener with a exaggerated (metaphorical) image becomes clearer, the imagery of the expression increases, high sensitivity and emotional feeling are created.

Many things and events occur as a symbol of the same event in the language of a number of peoples due to non-linguistic factors. In other words, the linguistic means of many languages serve to create the same

figurative image in live communication. This is due to the fact that the system of expression of any language reflects the results of universal experience, while the fox is a symbol of cunning, deceit in all languages, the bear is used as a symbol of carelessness, the elephant as a symbol of restlessness, restraint.

The coherence of symbols, which are the objects of comparative phraseological units, thus indicates the existence of a comparative commonality in languages. Consequently, when we look at the English and Uzbek phraseological units formed on the basis of artistic comparison, we see that many of them are similar to the objects of comparison. use. The Uzbeks liken the redness of a girl's face to an apple, while the British liken it to a cherry. Meanwhile, Uzbeks compare cherries to a girl's lips. For example, in the following example "Mill" by Na do Yachng, we see how the English comparative units are similar to the Uzbek comparative units:

Uning oydek yuziga, qaldirg'och qonatidek qora qoshlariga, osmon singari moviy ko'zlariga va g'unchadek lablariga, qizil olmadek yanoqlariga... shamshoddek qomatiga qancha qarasang ham, ko'zingni uzolmaydigan darajada go'zal edi.

She had a face like moon, dark eyebrows as the wing of swallow, blue eyes like the sky and lips like a bud, cheeks as red rose, a figure as cedar and she was as pretty as it was impossible to take eyes from her [3,45].

The fact that such comparative phrases, which are used seven times in a single sentence, sound exactly like in Uzbek, shows that both peoples think the same in comparison.

There is no problem in translating such comparative phraseological units that are semantically and methodologically compatible. Because the style of depiction in this example is the same.

The semantic connection of the components and the functional integrity of the whole compound provide stability to the phraseological verbs, creating conditions for its phraseological character. This removes it from the list of free word combinations and transfers it to the list of phrasal verbs that are part of the dictionary and ready for use.

These phrasal verbs have the following characteristics. They are characterized by less pronounced phraseological features in stable and integral compounds.

a) they can be divided into several lexical parts; they clearly distinguish the meaning of word-components; the semantic structure of phrases is based on the correct and precise semantics of the verb, and the form component includes additional semantic modifiers that partially change the form (beginning, duration, end, speed):

to think – o'ylamoq, to think out – chuqur o'ylamoq.

The concept "o'ylamoq, to think" (130 English phraseological units) has the most complex semantic structure. In its structure, the following semantic groups are distinguished: a) involuntary thinking; b) thinking is arbitrary, objectless, thinking; c) objective, purposeful thinking; d) mental operations; e) think, make a decision; f) think, remember; g) make assumptions, guessing. Each group is divided, in turn, into subgroups in accordance with the meanings of the phraseological units presented. So, the group "involuntary thinking" includes phraseological units with the meanings "to arise in consciousness" (boshiga kirmoq, miyasiga kelmoq – come into one's head), "suddenly appear in consciousness (about an absurd idea)" , "To gain a foothold in consciousness without a reasonable foundation" (boshiga g'oyalarni kirtiish – get ideas into one's head), "to appear imperceptibly in consciousness" (sneak into the soul in the heart), "to constantly arise in consciousness" (domiy ravishda miyasida aylanmoq – go round sb 's mind), "be constantly present in the mind" (stick out like a nail in the head, keep one's mind on sth), "become the subject of constant reflection" (absorb the whole soul).

There are so many biblical phrases in the English language that it takes a lot of skill to compile them. Phrases used in modern English and based on the Bible include. We cite as examples some of them that represent the human psyche:

The apple of Sodom. – Chiroyli lekin chirigan meva (aldamchi muvofaqiyat).

The beam (the mote) in one's brow. – Daraxt bo'lagi (odamdagi eng katta kamchilik).

The blind leading the blind. – Ko'r-ko'rni yetaklaydi.

By the sweat of one's sorrow. – Peshona terini to'kmoq.

The camel and the needle's eye – Boyning jannatga kirishidan ko'ra tuyaga ignaning teshigidan o'tish oson.

Can the leopard change his spots? - Leopard o'zining dog'larini o'zgartirishi mumkinmi? (Bukrini go'r tuzatadi).

A fly in the ointment - Asal bo'chkadagi qoshiq (oraga suqilish, burinni suqish).

No man can serve two masters - Ikkita qirolga hech kim xizmat qilmaydi (bir qozonda ikki kalla qaynamas).

The prodigal son – Iste'dodli bola.

A prophet is not without honor, save in his own country – o'z yurtida payg'ambar emas.

In addition to these separate phrases, there are many phrases that come from the Bible in English.

To condemn oneself out of one's mouth- o'zini-o'zi ayblamoq.

To escape by the skin of one's teeth - Zo'rg'a o'zini asrab qolmoq.

To kill the fatted calf- Eng katta buqani so'ymoq (mehmonni iltifot bilan kutib olmoq).

To laugh to scorn-Birovning ustidan kulmoq.

To sit under one's vine and fig-tree - O'zining daraxtining tagida o'tirmoq (tinchgina uyida o'tirmoq).

To sow the wind and reap the whirlwind - Shamolni sohib quyunni yig'moq (qattiq jazolanmoq)

To worship the golden cal - oltin buqaga sig'inish (pul va boylikni afzal ko'rish).

Foreign linguistics also uses the term connotative meaning of the "historical-cultural" component. However, the development of much of the biblical text stems primarily from the collection of literary language. Therefore, the knowledge we have about the development of the Bible is made up of different layers of one or another unit of the original language. The main point in this relationship is dealing with the relationship of the anomalous components of biblical phraseological units. The biblical names in the phraseological units are the informative elements, indicating that the divine writings are interrelated in terms of their origin.

The dictionary wealth consists of words and phrases structured on the basis of these words. The word is a lexical unit as a wealth of the dictionary is called phraseological unity. These are generalized and called a lexical

unity. The phrase serves to signify the luxury meaning. Accordingly, it is a lexical unity and is in the same respect.

The phrase has a unique morphological and syntactic structure and can not remove or download a component part of them. Because they mean one meaning and are used in a portable figurative, figurative expression. The phrase has the norms, methods of historical use, and their meanings are clearly becoming clear in a specific process.

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